Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30 Aug 2025 Issue 2

Cover Page

The cover page picture of Aug 2025 of Vedanta Sandesh is a tiny colorful bird called the Black-backed Dwarf Kingfisher (Ceyx erithaca). A birders delight and one of the topmost in their bucket list specially during monsoons.

The black-backed dwarf kingfisher is one of the smallest known kingfisher species. It is indeed a riot of colors. It has dark blue back and wings and pale orange underparts. Crown is fuchsia-red, with a dark spot on the forehead and blue and white patches on the side of the neck, dark brown iris; and red legs, feet, and bill. It is sometimes called the three-toed bird. BBDF is a forest and wetland-dwelling species endemic to Western Ghats.

This photo has been clicked by an avid birder Ritesh Bagul, and shared on social media. We have taken the liberty to share it with appropriate credits. Getting an opportunity to see & click this bird is a photographers delight, it is indeed an Aranya Vibhooti, that which spontaneously makes us remember their awesome divine creator.

Om Tat Sat

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

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अकृत्वा दृश्यविलयम्
अज्ञात्वा तत्त्वमात्मनः।
बाह्यशब्दैः कुतो मुक्तिः
उक्तिमात्रफलैर्नृणाम्।।

Without achieving the dissolution of the world of perceptions and without realizing the Truth of the Self, how can one achieve full liberation by a mere repetition of the word, 'Brahman'? Surely it will result only in a wasteful effort of speech.

Vivekachoodamani - 65

Message from Poojya Guruji

Karma Yoga in Action

What exactly happens in Karma to make it a Yoga? We will try to briefly go into this interesting topic in this article.

Yoga has been defined by Gita as 'equanimity', *Samatvam Yoga Ucchyate*. Let me add more to it. It is more than just equanimity, it is rather equanimity+, meaning while retaining equanimity there is also dynamic & creative action. It is therefore a dynamic equanimity, exuding intelligence,

fulfillment and love for all. Life is full of ups & downs, so we will be inevitably facing potential vacillations all the time. We are always on the battlefront taking critical decisions.

Ups & Downs of Life

It is not exactly right to say that life is full of ups & downs, life is just life, really speaking things just 'are' - neither good or bad, no ups & downs specifically designed for anyone of us. Up & downs are relative to our aspired goals. We need a particular 'aspired' situation, and resolve to work for that. The very fact we aspire for something else means we have to change the existing

situation and create a new one. This is what brings the challenges and the so called ups & downs. So ups & downs are inevitable in the life of every aspiring individual. The moment we aspire for a cherished goal we as though create our own ups & downs, which obviously are not universal but just personal. Few situations are favorable and most of them are not. Our challenge and priority as a Karma Yogi is to retain our balance and not get buffeted into the fragmented world of likes & dislikes.

What is Equanimity?

Samatvam or equanimity is our capacity to retain our

thoughtfulness and also emotional equilibrium - in the midst of challenges & turmoil. It is taking the graph of our IQ & EQ up & up - all the time. Many situations will require that we need to feel the joys & pains of others, but deep down we remain the master and still act as a humane person.

The capacity for retaining equanimity requires a deep selflessness. If at all our ultimate goals are just 'objective', and not 'subjective', then any & every extraneous things will definitely affect us or even break us, however, as the real goal of a Karma Yogi is basically

'subjective', there is always a challenge to put in a concerted effort to make our intellect sharp & thoughtful, and thereafter retain our Sraddha that 'deep down I am that one infinite divine substratum of the entire existence, and that the world is changing and is thus impermanent'. Retention of this sraddha 'all the time' is the real goal of a Karma Yogi.

Goals of a Karma Yogi

A Karma Yogi initially works to polish their mind and sharpen their intellect and ultimately believe in the sraddha of Vedantic truths. For working in a challenging field, we do need some goals outside to work for, and we ideally choose that goal as per our education and aspirations. We do need challenges, big goals, ideally for

the well-being of your institution or better still for the betterment of the world at large. Going in the karma-kshetra is always like going into the rough seas, but if your goal is to learn surfing you don't mind, rather welcome the big waves. It could be any ocean, we just need waves, ups & downs and if in the process we can do something for the betterment of the country or the world at large then so much the better. Personal ambition is not the way of a Karma Yogi. Their real journey is within, so irrespective of the situations outside they can afford to be equanimous.

Bhakti and Karma Yoga

Combining total self-

lessness, yet remaining inspired is a tricky combination. Bhakti for Ishwara helps us to mix these two seemingly intractable condiments into an ideal recipe. A Karma Yogi works in the world not as a limited, insecure and petty individual, but as an instrument of God. In Sanatan Dharma every individual is like a son/daughter of God. Merely believing in the existence of a son of God changes the lives of many, just imagine if you your self are that child of God. We have to truly see the existence of God and then be his messenger. Look at the world and there should be no question in this regard, as every effect has to have a cause - so the orderly & beautiful creation is the best proof of the existence of God . Being his instrument will be the end of all personal insecurities and the will of God become our

heartfelt loving motivation. Inspired yet selfless.

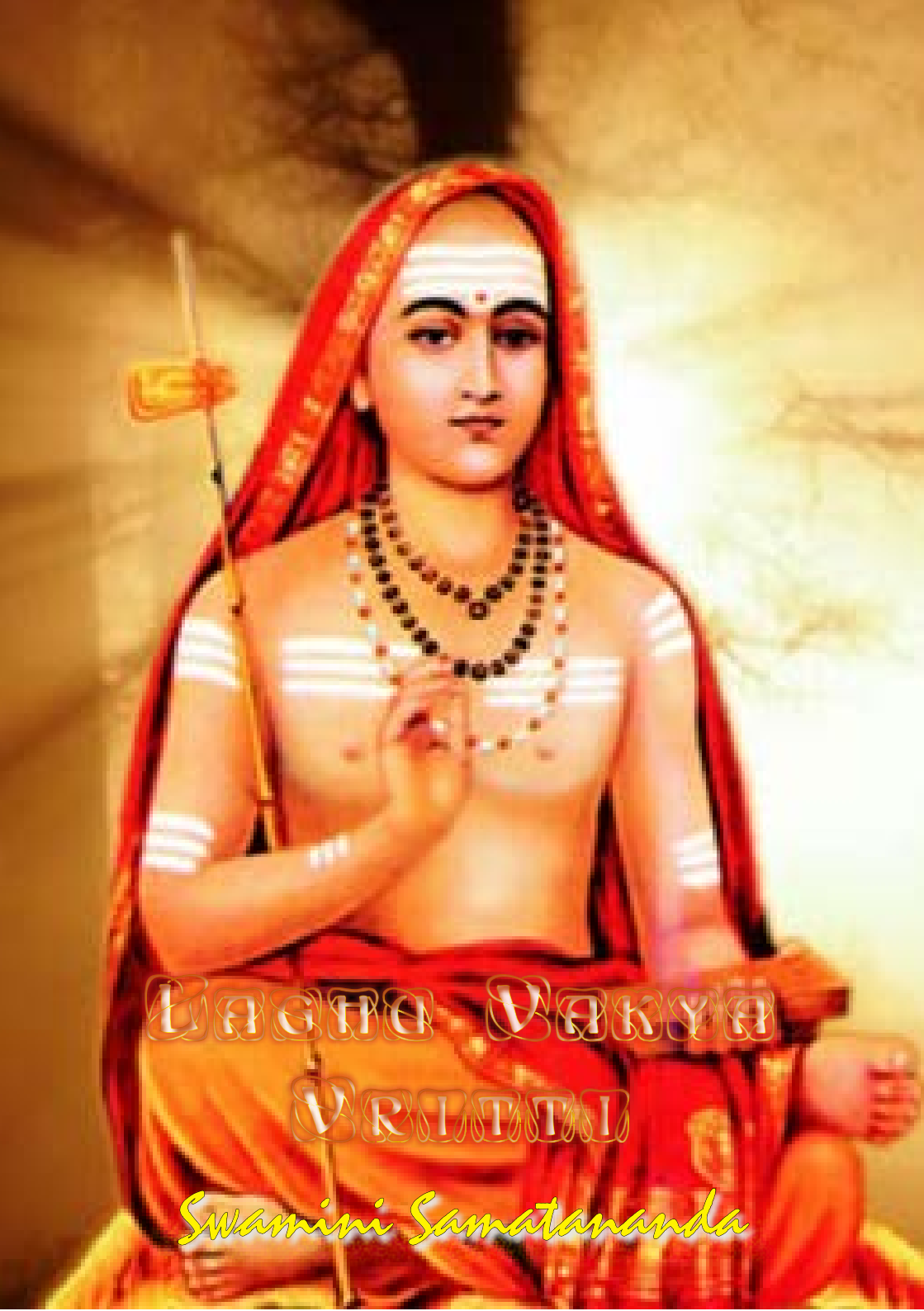
Always choosing Shreya over Preya

Take up a challenge and then intelligently respond in the best possible manner. Responses are always on the basis of our personal priorities and perceptions. For a so called worldly person, not aware of the fundamental truths of life, the priority is greater aggrandizement and accumulation of wealth, getting attached to things of comfort and pleasure etc., anything and everything which makes them more secure. However

this is not the case with a Yogi. Their priority & perception is all about realizing their ever-existent secure, permanent & divine self. So their response is entirely different. Let us remember that a Yogi is not yet a Gyani, meaning an enlightened person, he sincerely believes in this goal, so he or she is always on a slippery turf. The turf of Preya and Sreya, that which is personally comfortable or that which is right. When they get a situation then the mind 'may' work for their own worldly betterment, and then their sraddha 'works of them' to rise above such individualistic considerations. This is the real critical moment, the real essence of a Karma Yoga. If the person takes the side of adhyatmic sraddha rather than for ego-fulfillment - then the war has been won. Every moment we are on a war front, and these subjec-

tive priorities rule the roost. A life which is led continuously motivated by such goals gets firmly abided in this sraddha. While being in the field of Karma they remain detached from personal aspirations, and thus become a real sanyasi even in the field of action. Sanyas, Satvikta, Samatvam is their real goal - just by retaining their fundamental priorities and perceptions in the midst of our Mahabharat, not when there are no challenges. That's Karma Yoga. The only way to cleanse and beautify our minds.

Om Tat Sat


LAGHU VAKYA
VRITTI
Swamini Samatananda

Shloka - 01

स्थूलो मांसमयो देहो
सूक्ष्मः स्याद् वासनामयः।
ज्ञानकर्मेन्द्रियैः सार्ध
धीप्राणो तत् शरीरगौ।

The fleshy body is the gross adjunct of the Atman and the one made up of desires together with the organs of perception and action, the Pranas, the Intellect and the mind constitutes the subtle adjunct.

Laghu Vakya Vritti

thoolo maansmayo dehah:

The Acharya starts by turning our attention towards the first two dimensions of our body and says the first body is our gross body (sthoolo) which is made up of flesh, muscles and bones. This body is physically visible, we are conscious of it. We sustain this gross body with anna i.e. the food we

eat. We take care of it with good health, clothing and shelter. But the ultimate truth of this body is that it is perishable. The word 'Deha' means that which perishes by getting burnt to ashes. The word 'shareera' also means that which perishes in the course of time. The physical body is always a journey from the womb to the tomb. The gross body goes through six modifications (shad vikaaras) first it comes into existence as it is blessed with the spark of life, it is then born, it grows, it undergoes changes, it slowly starts degenerating with age and then one day it dies.

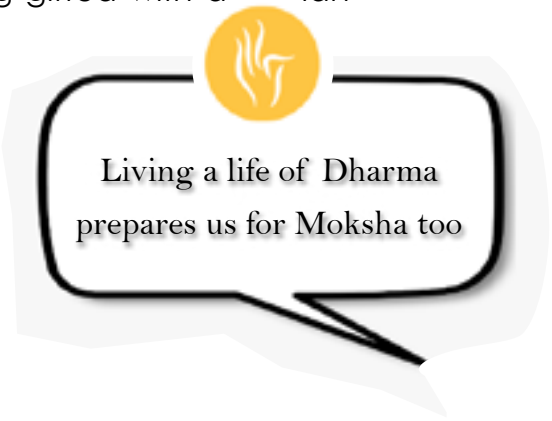
Blessings of the Human body:

The physical and the subtle body is a gift. It's an opportunity

to wake up to the truth of the Self. Although the tragedy is that we are ignorant not just about the Self but also unaware that waking up to the reality of the Self is the main goal of life. In fact the Scriptures clearly lay the path of a human life by suggesting the four Purusharthas as the goal of life. The four goals of life being Dharma-Arth-Kaam and Moksha. Every human being who is unaware of the truth of the Self is an ignorant Jeeva. This Jeeva looking for contentment in the world outside is unknowingly inclined in acquiring joys and security from the world outside. For such Jeevas the Vedic philosophy of life has compassionately carved a way of life by prescribing

the path of the four Purusharthas. 'Kaama' is the need to fulfill various desires pertaining to the physical and mental body, its joys and security. 'Artha' is the fulfillments of resources and means which fascilitate the fulfillment of physical and mental desires. In such a case our Vedic Scriptures compassionately teach us to fulfill Arth and Kaama by living a holistic life of Dharma. The practice of Dharma is that righteous way of living wherein every individual tunes one's self to Ishvara, sees the individual self as a

part of the whole cosmos and contributes to the world as per one's own karmic inclinations. With this art of living one not only is blessed with resources and situations to fulfill one's own desires but also lives a life that brings about the welfare of the world as a whole. Having lived such a life of dharma, then alone one acquires the vision to discover the ultimate goal of human life that is Moksha. Then alone there is invoked the curiosity to know the truth of the world and the Self. Awakening to the reality of the Self is the liberating goal of human life. This is the blessing of being gifted with a human body.



In this shloka the Acharya speaks of the gross and sub-

tle body to point out that this upadhi of the gross and subtle body are indeed a blessing. They have a role in experiencing life but at the end of the day the truth is that this body is perishable and the truth of the Self is really something beyond the body and mind. That which is imperishable, unchanging, that which is the nature of contentment. That which is Satyam Gyanam Anantam Brahman.

Sukshma ... shareergau

The second body is the Subtle body which is a body of the various impressions gathered in our journey of various births. It is a subtle body, implies it is not gross and therefore it

is not visible to the eyes. The gross body is like a house or packing of the subtle body. The subtle body functions through the windows of the gross body. The subtle body is the instrumental means by which the Jiva, the living entity interacts with the outside world. The Jiva experiences the world and responds to the world with the various faculties of the subtle body. The subtle body is not visible yet it is available for the Jiva to experience. This subtle body comprises of seventeen components which are the five organs of perception, five organs of action, the pranas, the mind and the intellect. It is the subtle body which continues it's jour-

ney from one birth of the gross body to another. So the gross physical body dies and degenerates in this world once the subtle body has left it, and the subtle body then goes and attracts another body as per its vasanas and prarabdha.

Now the implication of discussing the gross and subtle body is to be able to see that the gross and subtle bodies are an object of my knowledge. 'I' is the subject and the gross and subtle bodies can be objectified. I am able to see the existence of both the gross body and the faculties of the subtle body. I can see the changes and can make changes. This understanding of the sthool and sooksh-

ma shareera is the starting point of Viveka and thus, from here the Revered Acharya begins the Vedantic journey of the qualified student. The Scriptures and Acharyas use the analogy of the branch of the tree and the Moon (Shakha Chandra Nyaya). As while showing the moon to a child, its attention is first drawn to a branch of a tree nearby through which the moon can be seen and then gradually the attention is focused on the moon itself. So also, Brahman is revealed here as residing in the three adjuncts or upadhis of the gross, subtle and causal shareeras.

Thus with this first shloka begins an interesting journey of Self-Realization.

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Does God Fulfil Our Desires?

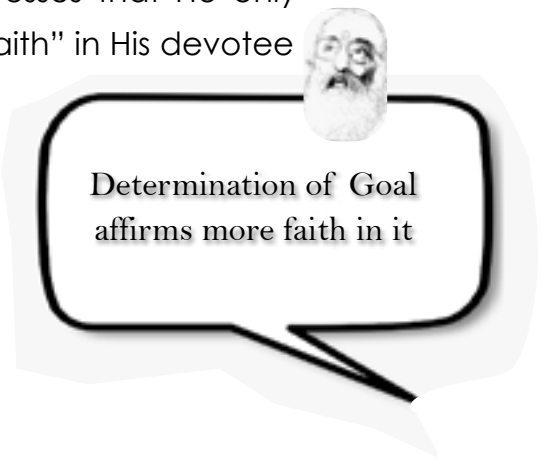
P.P. Gurudev
Swami Chinmayanandaji

The Art of Man Making

An intelligent man will never accept any statement in religion blindly. He will try to find the logic in it and to understand it before he accepts it. To a sincere student the idea that God, the Omnipotent and Omniscient, will fulfil the desires of people according to their prayers sounds irrational. And if it be true, then the impartial Lord becomes partial towards those who pray! No. This cannot be. There must be

some deeper meaning, some subtler significance. How does God fulfil the desires of His devotees?

Lord Krishna says, "Whatever form a devotee seeks to worship with "faith"-that "faith" of his I make firm in him. This is a psychological truth, beautifully applied. When we determine to achieve a goal, we develop a "faith" in the goal and confidence in ourselves to do so. This "faith", irrespective of the chosen goal, is that which ultimately takes each one of us to our success. The Lord confesses that He only makes that "faith" in His devotee more firm.

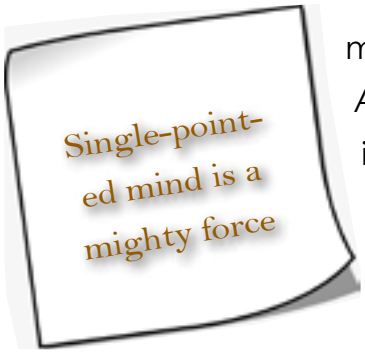


This verse is a very important one as it

has carved out a distinct character for the Hindus. The idea of the verse is echoed in the immemorial halls of the Bharateeya culture-its unbelievable sense of tolerance towards all other religions in the world. The Hindu knows that "Truth is one; sages call it by different names." In whatever form man worships his God, in that form God shall be revealed to him.

Again, from the material stand-point, whatever be a person's goal, the Lord gives him more and more "faith" in that goal, and in himself. Faith is a growing belief rooted in understanding. As this "faith" increases, the mind becomes

Vedanta Sandesh



more and more efficient. A single-pointed mind is indeed a mighty force against which no obstacles can stand for long. Success is directly proportional to the depth of faith we have, both in ourselves and in the goal.

Then what? How does one gain the fulfilment of his desire?

Lord Krishna continues, Reinforced with that "faith", he engages in its worship and from it gains his desires; indeed, they are all dispensed by Me. Because of his growing faith in his field, he works harder. As a result, he gains his desires "of course, dispensed by Me alone".

The Art of Man Making

Thus, first we discover a little "faith"; soon, by His Grace that "faith" increases; with the increase of faith we put forth more efforts, and as a result, our desires are fulfilled. So to say that we have been praying for years, and our prayers have never been heard is the complaint of not those who pray, but of those who only beg. In His presence, idle beggars are banned! He gives divine audience only to those who pray and constantly strive hard.

This is at once the secret of success in sense-gratifications and their finite joys, as well as in the art of self-control and its final reward

of Infinite Bliss. Both in material and spiritual successes, the secret of achievement is one and the same. If one desires the worldly things, one gains them; if the spiritual experience, one gains that too.

Thus Krishna concludes, The fruit gained by these men of little understanding is limited. The worshippers of the 'devas' go to the 'devas'; My devotees reach Me alone. Since the means of success is the same, the nature and quality of the final success should depend upon the nature and quality of the desire which inspires the faith and devotion in the seeker. If one's desires are materialistic, then one will seek them through

worldly devatas (powers) and find one's immediate fulfilment; similarly, those who seek the Gods of phenomenal powers, they do attain them.

But those whose desire is to attain the Self-Me-they with the same process of sincere efforts reach the Self-Me.

If thus with the same amount of "faith" and effort one can reach both a temporary sense-gratification and a permanent Self-realisation, indeed those who strive for worldly ends must be "men of little understanding". And they gain a finite, limited, temporary sense-gratification, and not a permanent satisfaction.

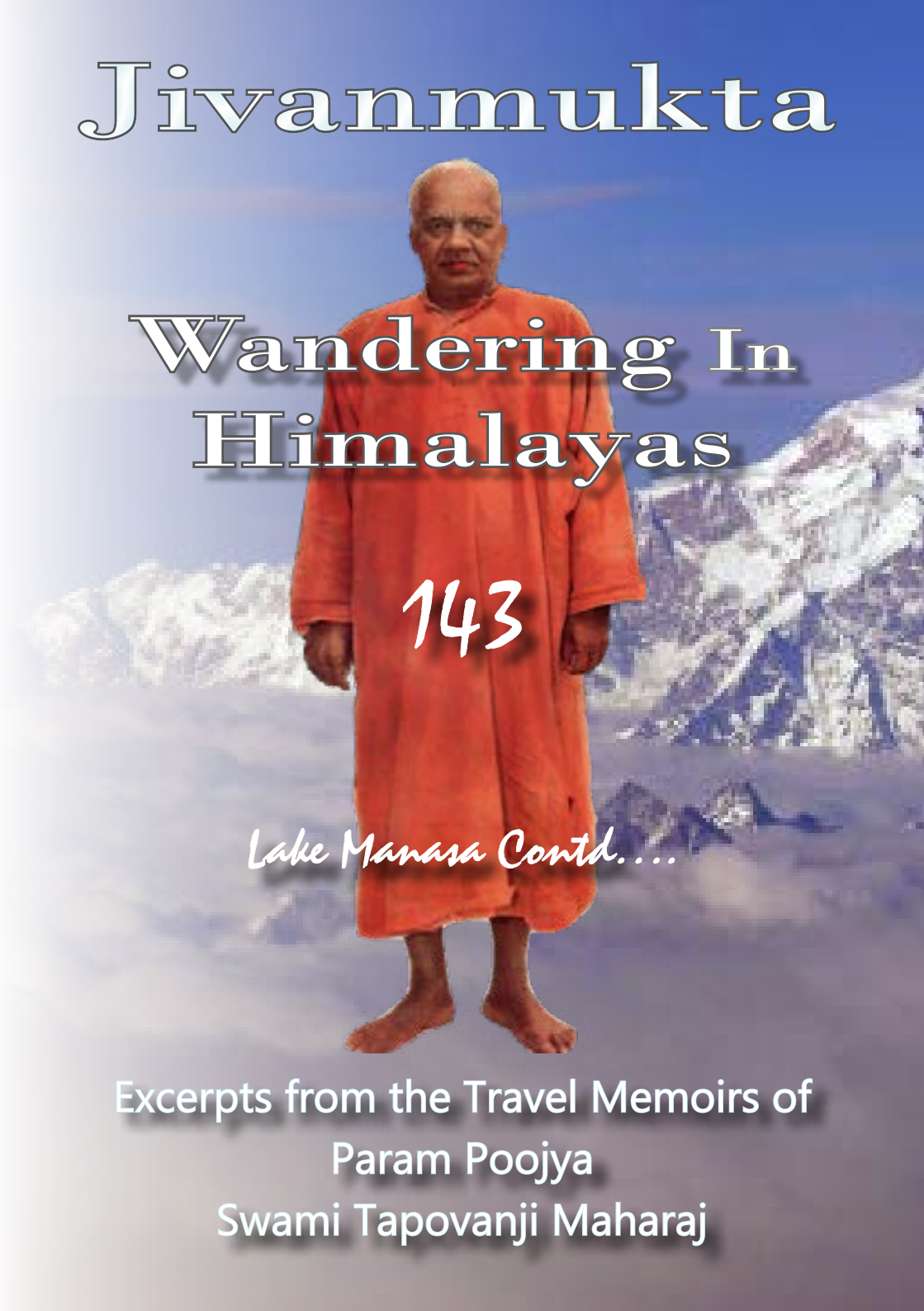
While those who seek the Self and strive to reach It, they attain Infinite Bliss, and the Absolute peace in the state of pure Consciousness. Efforts remaining the same, the results depend upon whether we strive outwardly for the passing joys in sense-pleasures, or dive inwards to reach the permanent Bliss in the Self.

In short, we can have what we wish for, if only our powers of wishing are powerful enough. The mind is like Alladin's "wonder-ful lamp". When it is rubbed with a passing desire-thought-when the lamp is rubbed-the genie of the mind (its sankalpa-shakti) is invoked and it is ready to successfully execute any order of the master!

But when we invoke the powers of the

mind, we know not how to use them in a concerted effort to achieve the noblest and highest successes in life. Our wandering minds have no single, fixed goal to attain. Our shraddha is never steady. So we gain nothing; we merely wish. Prayer brings about the necessary mental integration in ourselves, and assures our success in any field of endeavour.

Jivanmukta



Wandering In Himalayas

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Lake Manasa Contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

Many lovers of beauty, Eastern as well as Western, have tried again and again to portray the loveliness of Lake Manasa; but none of them has been able to do justice to its inexhaustible beauty. On both ocassions of my visit, like a thirsty soul I drank in its loveliness with eagar and insatible desire. Feeling that the purpose of my birth had been accomplished, I con-

gratulated myself on my good fortune. It is by no means easy for man to withdraw his eyes or mind from the rapturous vision, both in the morning and the evening, when the bright rays of the sun are reflected in the deep-blue waters of the lake, lifting the vast stretch of water into a world of Divine beauty, rich with a ravishing riot of colours. During both journeys, my mind had been raised to the height of samadhi-which is the climax of all happiness-by the lovely sights that greeted me, not only on the shores of Lake Manasa or the valley of Kailas, but also at various other beautiful spots on the way.

"I could live and die on this heavenly lake without ever growing weary of the wonder-

ful spectacle always presenting fresh surprises." So wrote the famous Swedish traveller, Sven Hedin, who travelled over the region in 1907, recording the boundless joy of his wonderful experience. Descriptions in the most flowery language can do no more than touch the friges of that infinite beauty. Of course, there may be people who, like trees or children, are impervious to all suggestions of beauty. To them, the dirty ditch that breeds leeches, and Lake Manasa, where the royal swans disport themselves are alike. As an instance of human heartlessness I may cite the queer attempt to certain saffron-robed fellows who, instead of enjoying the Divine beauty of Manasarowar, set their hearts upon catching, cooking, and eating the fat fishes sporting in its waters. Where is Manasarowar, that treasure house

of beauty, sublimity and holiness? Where is the base mentality that prompted those so-called sadhus to such devilry? While the Buddhists and the Hindu worship the fishes of the sacred lake as Divine, some demoniac gluttons look upon them as tasty morsels with which to fill their paunches! What a gulf divides man and man on account of the differences in their sense of values!

One may change one's dress easily; but who can change his heart with the same ease? And how many people do really want a change of heart? How charming can those outward ap-

pearances seem! What a fine figure! What a fine complexion! Fine cloths, sacred ashes, sandalwood paste and rosaries, matted hair or clean-shaven crown! How splendid! But the heart? Not a single good impulse! All thoughts dirty and sinful, everything equally detestable! It is a matter of utter shame that such black sheep are found in huge numbers even in the honoured ranks of the men of God. However, it is a relief to find that among the confessedly worldly people possessing on outward charms, there are some really broadminded ones whose impulses are truly noble and generous. On the shore of Manasa,

we met some such people, we had lost our way and were in a state of confusion and distress. Then we saw at a distance, dimly but unmistakably, two figures squatting beside a fire. With great difficulty we made our way towards them, and as we drew near, we saw to our dismay two gigantic figures, one of a man and the other of a woman, with terrifying looks and extremely dirty clothing. But then I noticed their devotion to the lake and everything relating to it-the fish in the lake, birds, pebbles, grass, and sand. When I realized how kind and generous they were, my fear gave way to respect.

STORY
Section

Significance of Ekadashi

Ekadashi is the eleventh lunar day (tithi) of the waxing (Shukla Paksha) and waning (Krishna Paksha) lunar cycles in a Vedic calendar month. Ekadashi is observed within Sanatana Dharma, commonly known as Hinduism.

Legend

The story behind Ekadashi began with Vishnu sleeping or in a meditative state. A

demon, Murdanav, approached and attempted to attack Vishnu. At that time, a beautiful woman sprung forth from Vishnu's 11th sense (often called the "mind"). An infatuated Murdanav asked to marry her, to which she responded that she would agree only if he defeated her in battle. As they fought, Murdanav was eventually killed. Vishnu awoke from his sleep, and blessed the woman by naming her "Ekadashi", and stated that if anyone were to fast on this day, their path of spiritual upliftment would be assured.

On the Ekadashi day followers offer their worship to God Vishnu by fasting or just symbolical-

ly; the idea was always to receive self-discipline and the benefits of fasting and it was connected to the way of life via Sanatana Dharma practices.

In Hinduism, the primary purpose of fasting on Ekadashi is to gain control over the mind and bodily senses, and channel it towards spiritual progression. In addition, there are several health benefits to fasting. Ekadashi fasting spans for three days. Devotees take single meal in the afternoon a day before Ekadashi day(Dasami) to make sure there is no residual food in the stomach on next day. Devotees keep a strict fast with no food or water on Ekadashi day and break the fast on next day(Dwadashi) only after sunrise. Since this form of fasting is very stringent and may not be possible for people in

all walks of life due to health and life choice reasons, a more liberal form of fasting is followed by most devotees.

There are different ways to observe the Ekadashi fasting in this method, ranging from complete abstention from food and water to partial fasting or consuming only specific types of food. Devotee can chose the fasting approach that aligns with his/her health, lifestyle, and spiritual goals.

1. Nirjala: Devotees observe complete fasting without even water on Ekadashi day.

2. Jalahar: In this type of Ekadashi fasting, devotees con-

sume only water.

3. Ksheerbhoji: In this type of Ekadashi fasting, devotees consume milk and milk products.

4. Phalahari: In this type of Ekadashi fasting, the devotees consume only fruits.

5. Naktabhoji: In this type of Ekadashi fasting, the devotees have single meal. Generally, in the later part of the day with dishes made of Sabudana, Singhada, Shakarkand (Yam), Potatoes and Ground-nuts. However, the meal should not have any grains like rice, wheat, millets or cereals like dals and beans.

The timing of each ekadashi is according to the position of the moon.

Significance of Ekadashi

The Hindu calendar marks progression from a full moon to a new moon as divided into fifteen equal arcs of 12°. Each arc measures one lunar day, called a tithi. The time it takes the moon to traverse a particular distance is the length of that lunar day. Ekadashi refers to the 11th tithi, or lunar day. The eleventh tithi corresponds to a precise angle and phase of the waxing and waning moon. In the bright half of the lunar month, the moon will be exactly 3/4 full on the start of Ekadashi, and in the dark half of the lunar month, the moon will be 3/4 dark on the start of Ekadashi.

There are usually 24 Ekadashis in a calendar year.

Significance of Ekadashi

Occasionally, there are two extra Ekadashis that happen in a Hindu leap year. Each Ekadashi day is purported to have particular benefits that are attained by the performance of specific activities.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News

Online Vedanta Classes

Subject: Tattva-Bodha

Subject: Gita Chapter-7

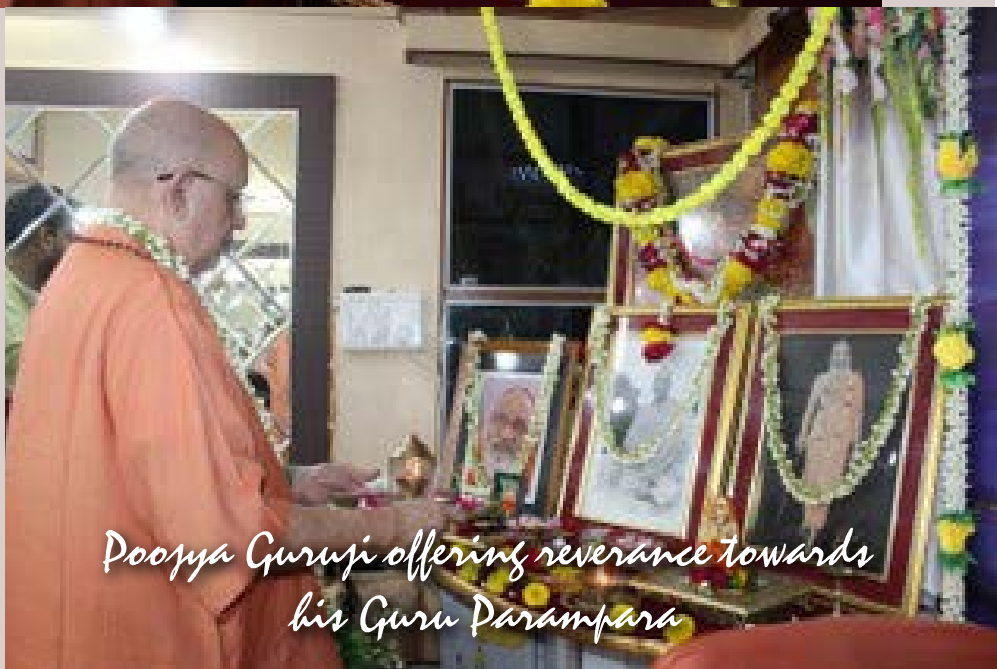
Ashram News

Online Podcast

Poojya Swamini Poornanandaji

Ashram News

Guru Poornima Celebrations



Poojya Guruji offering reverance towards his Guru Parampara

Ashram News

H.H. Sw Atmanandaji Saraswati

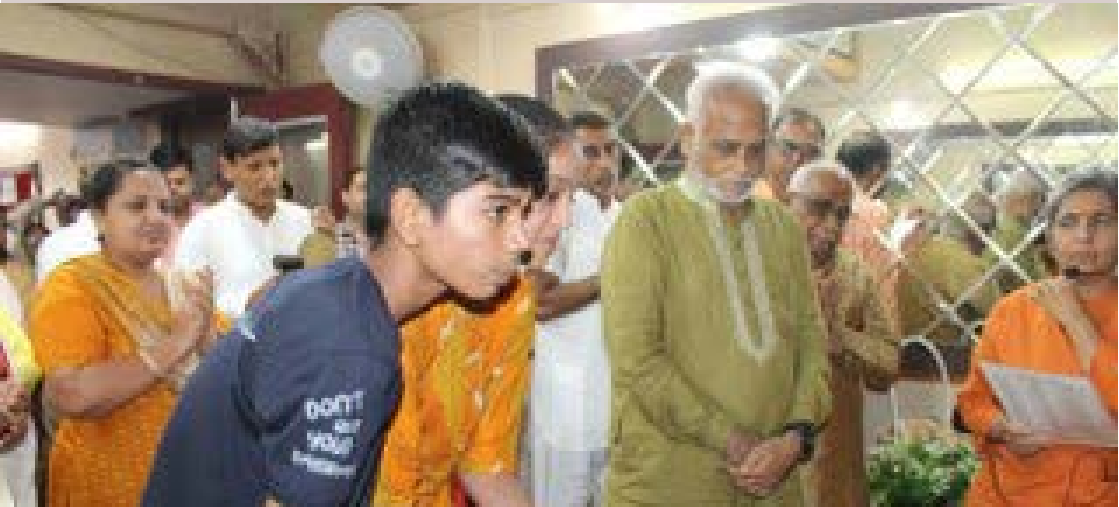
Sri Guru Paad Puja

Ashram News

Ashram News

Sri Vinod & Smt Durga Puri did the Paad Puja

Devotees from various cities converged



Ashram News

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Grand Guru-Poornima Bhandara

Ashram News

Shraavan Maas Puja

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Ashram News

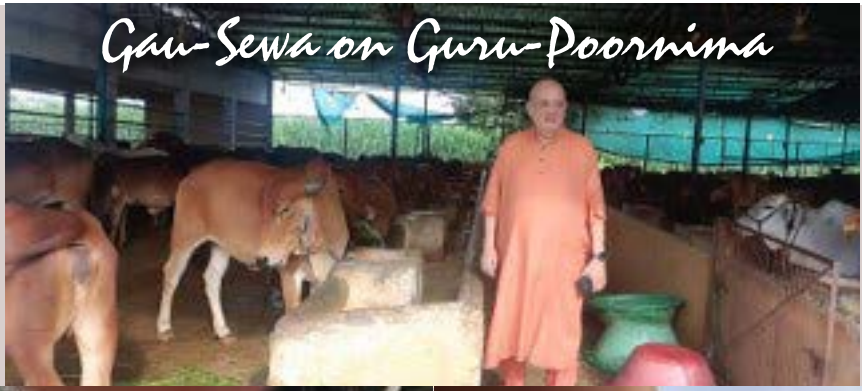
Shraavan Maas Shringaar

Bhagwan Sri Gangeshwar Mahadev

Ashram News

Om Namah Shivaya

Ashram News



Ashram News

Blessings on Birthday

Ashram & Mission Programs

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On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

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Online Gita Pravachans

Gita 7 - Chanting, Pravachan & Meditation

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By P. Swamini Poornandaji

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गीता ज्ञान शिविर

(आवासीय)

11/08 से 16/08/2025

16 अगस्त शिविर समापन

एवं श्रीकृष्ण जन्माष्टमी उत्सव

@ Vedanta Ashram, Indore

विषय : गीता अध्याय : 6

(ध्यानयोग)

गीता प्रवचन

ध्यान / पूजा

संस्कृत एवं स्तोत्रपाठ

भजन एवं प्रश्नोत्तरी

सांस्कृतिक कार्यक्रम

आईए!

गौसेवा करें!

दि. ८ अगस्त २०२५

(शुक्रवार)

प्रातः - १०.०० बजे

अहिल्यामाता गौशाला

केसर बाग

पूज्य गुरुजी एवं आश्रम महात्माओं के संग

स्वामिनी अमितानन्दजी के जन्मदिन के उपलक्ष्य में

विनीत : वेदान्त आश्रम, इन्दौर

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